



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Amma</i> (regarding) what(are) they <sup>z</sup> mutually querying <sup>3546</sup> .	عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. <i>A'n</i> (regarding) the <i>naba'ey</i> <sup>3547</sup> (piece-of-significant-and-availing-news) the great.	عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾
3. Which <sup>x</sup> they (are) in it <sup>x</sup> diverse/variants <sup>3548</sup> .	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. Not-at-all <sup>3549</sup> ; they <sup>z</sup> shall know.	كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Afterwards not at all they <sup>z</sup> shall know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Have not [We] made the Earth <sup>w</sup> <i>meba'dan</i> <sup>3550</sup> (facilitating bed/cradle/fixed expanse).	أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾
7. And the mountains stakes/pegs.	وَالْجِبَالِ أَوْتَادًا ﴿٧﴾
8. And We created you <sup>b</sup> (in) pairs.	وَخَلَقْنَاهُ زَوْجًا ﴿٨﴾
9. And We made your <sup>n</sup> sleep <i>sobatan</i> (repose/ease).	وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾
10. And We made the night a <i>lebasan</i> <sup>3551</sup> (cover/wear).	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾
11. And We made the day a <i>ma'aashan</i> <sup>3552</sup> (trying for livelihood/living).	وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. And We built above you <sup>b</sup> seven <i>Shedadan</i> (Heavens having strong/substantial construction/constitution).	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. And We made a lamp <i>wahhajan</i> (of intense-flame).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. And We descended of the <i>mo'asera'te</i> (water-bearing clouds) <sup>w</sup> water <sup>x</sup> <i>thajajan</i> (abundantly-pourer).	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
15. To <i>nokhrejo</i> ([We] produce/emerge) by it <sup>x</sup> grains and sprouts <sup>w</sup> .	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾
16. And gardens <sup>w</sup> entwined clusters <sup>w</sup> .	وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾
17. Verily The Sunderance Day <sup>3553</sup> [was] an appointment.	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾
18. Day (to be) blown in the horn then <i>ta'tona</i> <sup>x</sup> (obediently come you <sup>z</sup> ) <sup>x</sup> (in) droves.	يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened <sup>w</sup> the Heaven <sup>w</sup> so it <sup>w</sup> was doors.	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

<sup>3546</sup> The querying people are those of Mohammad's (SAWS) time, *believers* and *disbelievers*! See **اكتب التفاسير**

<sup>3547</sup> See the *Lexicon* attached to this Translation for "naba'a"!

<sup>3548</sup> The word "مُخْتَلِفُونَ" = *variants/diverse*, that is some *believing* and others are *disbelieving* the message of Islam!

<sup>3549</sup> The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

<sup>3550</sup> The word "مِهْدًا" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*! Apparently all meanings could apply!

<sup>3551</sup> The word "لِبَاسًا" primarily means *inner clothing*, i.e. that clothing which comes directly over the skin concealing what is underneath such clothing, so the night hides (by covering) things by its darkness! See **البصائر**!

<sup>3552</sup> The word "مَعَاشًا" is that which one *lives* by it or *in it*! See **التاج**!

<sup>3553</sup> That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

20. And( <i>had been</i> )propelled <sup>w</sup> the mountains <sup>x</sup> so were <sup>w</sup> it <sup>w</sup> a mirage.	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. Verily Hell <sup>w</sup> was <sup>w</sup> an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
22. For the tyrants a retreat/return.	لِلطَّيِّغِينَ مَغَابًا ﴿٢٢﴾
23. Waiting ( <i>they are</i> ) in it <sup>w</sup> epochs <sup>3554</sup> .	لَسِيْنٍ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they <sup>z</sup> in it <sup>w</sup> a coolness nor a drink.	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, <i>hameeman</i> <sup>3555</sup> ( <i>maximally heated/cooled water</i> ) and a <i>ghassagan</i> ( <i>stinking-purulent liquid</i> ).	إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾
26. Requital harmonious ( <i>befittingly for them</i> ).	حَزَاءٌ وَفَاقًا ﴿٢٦﴾
27. Verily they were, not <i>yarjona</i> <sup>3556</sup> ( <i>fearing</i> ) a reckoning.	إِنَّهُمْ كَانُوا إِلَّا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they <sup>z</sup> denied by Our <i>Aya'te</i> <sup>w</sup> ( <i>messages/signs/proofs</i> ) <i>kethtaban</i> <sup>3557</sup> ( <i>definitive denial</i> ).	وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾
29. And every-thing <i>ahssa</i> <sup>3558</sup> ( <i>comprehensively reckoned</i> ) it <sup>x</sup> We inscriptively/bookishly.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you <sup>z</sup> ; so never [We] augment you <sup>b</sup> except a torment.	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the <i>multaqeena</i> ( <i>they who reverentially guard against Allah's displeasure</i> ) ( <i>is</i> ) <i>mafazan</i> <sup>3559</sup> ( <i>win-locale</i> ).	إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
32. <i>Hada'ega</i> ( <i>walled-parks</i> ) <sup>w3560</sup> and grapes <sup>3561</sup> .	حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
33. And <i>ka'wa'eba</i> ( <i>maidens-virgins/with rounded and full breast</i> ) <sup>w</sup> <i>atra'han</i> ( <i>to each agers-identical</i> ).	وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾
34. And a goblet <sup>w3562</sup> overflowing.	وَكَأْسًا مُدْهَمًا ﴿٣٤﴾

<sup>3554</sup> The word “أحقاب” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3)! See اللتاج!

<sup>3555</sup> The word “hameem”=“حميم,” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “hameem”=“حميم,” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

<sup>3556</sup> The word “يرجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

<sup>3557</sup> The word “كذابا” is “مفعول مطلق”=“مصدر,” i.e. *infinitive noun*! So, to indicate that “definitive” is prefixed to qualify it!

<sup>3558</sup> The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration! See البصائر!

<sup>3559</sup> The word “المفاز” = “مكان الفوز” so it is a win-locale! See الهادي والراغب!

<sup>3560</sup> The word “حدائق” is a plural for “حديقة,” which is by definition *must be walled* otherwise it is not “إحديقة” See اللسان!

<sup>3561</sup> Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever comes the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*! In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the *heart of the believer*! See شرح رياض الصالحين! Refer to the attached list of References.

<sup>3562</sup> Not linguistically *per se* but conventionally and figuratively speaking the word “كأس”=“goblet,” in the Arabic came to mean the goblet which contains “الخمير,” meaning wine or such alcoholic beverage!

35. Neither hear they <sup>z</sup> in it <sup>w</sup> a frivolity nor <i>keththaban</i> <sup>3563</sup> ( <i>absolute lying</i> ).	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾
36. ( <i>That is</i> ) a requital from your <sup>t</sup> Lord, a sufficing grant <sup>3564</sup> .	جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾
37. Lord ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both, <i>Ar-Rahman</i> ; not they <sup>z</sup> possess from Him a speech.	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. Day ups <sup>3565</sup> <i>Ar-Rooho</i> <sup>3566</sup> ( <i>Special Beings</i> ) and the angels ( <i>Arch Angel Gabriel</i> ) ( <i>manneristically in</i> ) row; not speak they <sup>z</sup> except whom <sup>p</sup> permitted for him <i>Ar-Rahamano</i> and said [ <i>he</i> ] ( <i>a say</i> ) correctly.	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. <i>Tha'leka</i> ( <i>he-that-afar-it/that</i> ) ( <i>is</i> ) the day, the right; so whoever [ <i>he</i> ] willed <i>ittakebatha</i> <sup>3567</sup> ([ <i>he</i> ] <i>took and made</i> ) to his Lord <i>ma'aaban</i> ( <i>retreat/return</i> ).	ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَفَاةً ﴿٣٩﴾
40. Verily We warned you <sup>b</sup> a torment near; day looks the <i>mar'o</i> <sup>3568</sup> ( <i>mature/ perfect manliness possessor</i> ) what advanced <sup>w</sup> his twain hands <sup>w</sup> and says the disbeliever: <i>yalayta</i> ( <i>O, for a longing that</i> ) I was a <i>tora'ban</i> ( <i>crushed sand</i> ).	إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

<sup>3563</sup> The word “كذابا” is an *infinitive noun* without a verb, see “إبن كثير.” So, it is a *absolute lying*!

<sup>3564</sup> That is a grant so great until one says: “حسبي حسبى,” i.e. *suffices me, that suffices me that!*

<sup>3565</sup> There is a *distinction* between “يقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stand” = “يقف”

<sup>3566</sup> See the *Lexicon* attached to this *Translation* for an elaboration on this word!

<sup>3567</sup> The word “اتخذ” from “الأتخاذ” which is “افتعال” for “الأتخاذ” as stated in *لسان العرب*: therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is *not* just the mere taking!

<sup>3568</sup> See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, and the human = الإنسان, the person = الشخص, و the *mar'o* = المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an *acceptable approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable way*!